

# Light

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## PRINCIPAL

The Aura and What it Tells. By Miss Jacqueline	577-8
Development of the Human Psyche : The Ancient Religions. By Stanley De Brath, M.I.C.E. . .	578-9
Foreign Notes . . . . .	580
Coming of the Werewolves. By Dr. Nandor Fodor	581
"The Rock of Truth" (Letters) . . . . .	583

## CONTENTS

Science Going Too Fast (Leader) . . . . .	584
Book Review : A Churchman on the Church. By H. F. Prevost Battersby . . . . .	585
Survival and Cosmic Immortality. By Rutherford Clark, F.Ph.S. . . . .	586
Swedenborg's Teachings. By Rev. G. A. Sexton, D.D. 588	

## THE AURA AND

### TREES WHERE FAIRIES DWELL

BY MISS JACQUELINE

UNLIKE some of my friends, I feel under no obligation to "assume the existence of the aura": to me it is as ordinary and common a fact of everyday experience as any other to which, as a normal human being, I am subjected. From childhood, I have seen radiating from nearly all objects, animate and inanimate, what appear to me as "rays" or "beams" or "mists" or "clouds" of "light" of varied forms, colours and intensities.

Around some stones I see a colourless mist—but only round such as, at some fairly-recent period, have been under water: I surmise such as have been washed by water whilst in their present shape, or nearly so.

Flowers and trees shew definitely-shaped auras, but still colourless, except where "fairies" are making, or have made, their dwelling. Strangely, it is only certain trees and bushes that seem to attract fairies. I have only found them in dells or in valleys. But I have sensed a definite "spirit of a tree" when such an one is growing alone in an open space. This is of quite a different "mode of being" to that of a "spirit" in a seance-room. I take it as a possible development from someone's love of that particular tree before I visited the spot.

In Scotland once, as I was looking out of a window, out of the auras of the trees and fields there formed marching armies, and on inquiry I learnt that armies had often passed that way.

Oak trees seem to have a peculiar strength of emanation. It may be due to one and the same characteristic property that oak trees are not only the most dangerous of all trees under which to shelter during a thunderstorm but are also the trees which seem, more than others, to attract fairies and tree-spirits generally. May it be some "invisible substance," peculiarly associated with the oak, which both acts as the medium of transmission of electric current and also provides the basis for fairy "materialisations"?

Animals exhibit definite auras, more or less coloured. The horse has a somewhat phosphorescent aura even in

## WHAT IT TELLS

daylight, but this aspect naturally shows more strongly in the dark. I have seen it most clearly in a dense fog. On entering a stable in the early morning, it may be almost impossible to see the animals themselves because of their "phosphorescent screens." Sleep in stables is particularly deep and refreshing. When "sitting" at night in stables I have seen many forms materialise. There is a peculiar something in the atmosphere at such times suggestive of what I take to be of the nature of a high electrical charge. I have known a horse restless, even uncontrollably so, when its particular groom was ill elsewhere. There is a peculiar strength of rhythm in a horse's movements from the beginning of its life: there is rhythm even in its shying!

With cows, there is never this sense of peace so closely associated with rhythmic poise. With them, there is always a sense of "danger in the air," even when they are being milked or otherwise touched by one who may do what he or she will with them. The cow has neither the mental alertness nor the mental control of the horse.

Dogs' auras resemble those of horses, but without the phosphorescence. When a dog is kicked or in any way hurt, physically or mentally, one sees its aura shrink into its body. It is only with dogs that I have seen this withdrawal, which appears as though consciously controlled: not even with a human being have I noticed it.

From furniture, houses and other works of man, I see no "spontaneous radiations." But, on touching such, I receive impression of the past, just as, on entering a room, I receive definite impressions of thoughts and emotions, sometimes sufficiently "tangible" to prevent me from walking or sitting in certain places. The longer I am in such a room, the stronger becomes my appreciation of these "tangibilities," but, the more I develop an understanding of the reasons behind the various individual effects, the more they appear to lighten and fade, as though my comprehension of their cause in some way dissipated their substance. Such understanding may come through my own "meditation," or partially or wholly through discussion with others who have more cognisance

(Continued at foot of next column)

# DEVELOPMENT OF THE HUMAN PSYCHE

By STANLEY DE BRATH, M.I.C.E.

## SECOND ARTICLE: THE ANCIENT RELIGIONS

IT is manifestly impossible within the limits of an article, to do more than outline what has been proved concerning the ancient religions. I must perforce omit the gradual development of the sorcerer-doctor and the sorcerer-priest among primitive men, up to the religious systems of Egypt and the Nearer and Further East. In all of these, there was a manifest growth of a priestly and philosophic caste, which developed the various systems of Polytheism.

But between 623 and 427 B.C., there were born five great leaders whose names have been venerated ever since. In these two centuries there were born, in India Buddha (623-543); in China, Lao-Tsze (604-?); in Greece, Pythagoras (582 ?-510 ?); Socrates, (470-399); and Plato, (427-347); A few years later saw the births of Aristotle (384-322); and Confucius (371-288). All these men saw that Morality was the prime necessity for the human race. Far more valuable than all speculations on the nature of the Gods, was this perception for the

## THE AURA AND WHAT IT TELLS

(Continued from previous page)

than I of previous happenings associated with those particular surroundings.

As books stand on shelves, or lie on tables, I see no surrounding aura; but if I take hold of one, even before reading from it, my mind at once begins interpreting the impressions, received through my fingertips, of past thoughts and feelings, presumably connected with some who have previously handled those pages. As I watch one reading, I see his colour radiations alter in vividness, form and texture. Generally the colours are stronger, and their limits more clearly defined, when one reads silently. I interpret this as shewing the inability of the average reader to hold as vividly in mind the spirit of the language whilst vocalising for the benefit of others, as when reading to himself, intent only on his own grasp of the writer's thought. This may account for the failure of an actor to "get across the footlights." Unless he so identifies himself with his part that, for the time being, he is the character he portrays, the vital spark connecting actor and audience cannot manifest. Somewhere there is a leak: the circuit of sympathy is broken.

There are often reflected into our auras the forms that we build for ourselves in our hearts and minds. This is one reason why clairvoyant descriptions and messages are often not understood. The percipient sees in another's aura a "thought form" created by that other himself, and mistakes it for an entity external to and apart from its "creator," possibly its unconscious creator. I find one can rely upon the objectivity of any form appearing outside the aura of any one physically present with oneself in the room. Some confusions of thought in connection with "telepathy" may also be explained in this way.

Every time we speak, we emit radiations which can be seen by some clairvoyants as clearly defined and coloured "rays"—not necessarily deeper in tone, which quality depends upon intensity of emotional content, but generally "coarser" in "texture" than are pure thought-rays.

I feel that some day, and perhaps at a not far distant date, a reliable sensitive's power to perceive and discriminate regarding mental disturbances will be of assistance to medical practice in dealing with neurotics and the insane. Inmates of mental homes and asylums may be led back to sanity and mental balance by a wise development of their own consciously-exercised control of psychic powers. At present, repression of such talents is, as often as abuse of them, a cause of mental derangement.

need of popular righteousness. Moses would seem to have laid down the Ten Commandments as the minimum code of morality, at the time of the Exodus, about 1400 B.C., but I shall advert to this later. At whatever age he lived, the one trait common to the whole seven is that they perceived Morality to be the root of all real religion.

**BUDDHA'S RELIGION.** Buddha left not one line of writing behind him. In the 6th century B.C. the Aryan tribes had long been settled far down the valley of the Ganges. The old childlike joy so manifest in the earlier Vedas had degenerated into mere ritual, and the Vedic songs had faded into an obscurity which did not lessen their value to the priests (Ency. Brit. iv. 737). The Brahmin Subhadra questioned Buddha and received the reply: "To true wisdom there is only one way... Many have already followed it, and conquering lust and pride and anger in their own hearts have reached Nirvana even in this life." The Four Noble Truths are Suffering; its origin in Desire; the passing away of Passion; and the Noble Eightfold Path. There is not a word about God or the soul.

Buddha had been bred up in the Brahmanic tradition. He left it uncriticised, except that he denounced caste and sacrifices. After his death, his religion was theologised; morality being relegated more and more to the second place, and during the next four centuries we find him represented as born of a virgin Queen, come to earth as the fore-ordained saviour of mankind, translated to heaven and made consubstantial with the primal Cause, incarnated on earth.

**TAO-ISM.** Lao-tsze cultivates the Tao and virtue, his chief aim in his studies being how to keep himself concealed and unknown. "Tao" is designated by the ideogram which means "a path"; the context must determine the meaning as the Way, the Method, or Nature. Tao-Teh-King, the originator of the universe, is referred to under the symbols of Non-existence, Existence, and Nature. Lao-tsze made a short writing in which he set forth his views on Tao and Nature. His leading idea was the simplicity of spontaneity, and of action free from all selfish motives. He had at least one conversation with Confucius who agrees in the main with him. Confucius, writing to Mencius says: "The world has fallen into decay, and right principles have disappeared. Perverse discourses and oppressive deeds are waxen rife. Ministers murder their rulers and sons their fathers."

**SOCRATES**, (469-399 B.C.). He began life as a sculptor. He fought with conspicuous bravery at Potidaea and saved the life of Alcibiades. In his age, the sceptical movement had confused men's notions as to the value of ethical ideas. One said, "All is Motion"; another, "All is Rest"; one, "The Absolute is unattainable"; another, "The Relative alone is real." Some held that Virtue is spontaneous: others that it is due to training; and some paradoxically denied that either vice or virtue had any meaning.

Socrates never doubted that if men once knew what is best, they would also do it. They erred, he thought, from not seeing the Good. This is expressed by his dictum, "Vice is ignorance, Virtue is knowledge." He was a man of sincere and fervent piety. "No one," says Xenophon, "ever knew of his doing or saying anything profane or unholy." There was, indeed, much in the popular mythology that he could not accept. It was incredible, he argued, that the gods should have committed acts which would be disgraceful in the worst of men. But when he had purified contemporary Polytheism, he was able to reconcile it with his own

steadfast belief in a Supreme Being, the intelligent and beneficent Creator of the universe. He was attended throughout his life by a "divine sign," a *Daimonion semeion*, which warned him, even on trifling occasions, what to do or refrain from. It warned him, for instance, to refrain from politics; presumably because office would have entailed the sacrifice of principles.(!)

#### ARGUMENT OF THE "PHÆDO"

PLATO, (427-347) idealised, developed, and dramatised the lifelong work of Socrates, in which were the germs of ethics, psychology, and logic; it may be described as the outcome of the profound impression made by Socrates upon his greatest follower. The argument of the *Phaedo* is briefly as follows :

1. Death is merely the separation of soul and body; and this is the very consummation at which philosophy aims.
2. An old tradition tells of many successive births, the soul departing to Hades, and returning again, so that the living are born from the dead. Therefore our souls have existed before birth and continue after death.
3. The soul is uncompounded, incorporeal, invisible, and therefore indissoluble in essence, and therefore immutable and akin to the Divine.
4. The earth, a globe self-balanced in the midst of space, has many mansions for the soul, some higher and brighter, some lower and darker than our present habitation. We who dwell about the Mediterranean sea are like frogs at the bottom of a pool. In some higher place, under the true heaven, our souls may dwell hereafter, and see not only colours and forms in their ideal purity, but also Truth and Justice, as they are.

The execution of Socrates had been delayed pending the return of the Delian ship. Crito obtained access to his cell and found him sleeping peacefully. Crito told him of the arrival of the fatal ship. Socrates replies by telling his dream : A fair form stood over him and said : "The third day hence to Phthia shalt thou come."

ORACLES. In the *Phaedrus*, Plato says : "Did we wish to enumerate all the good results obtained by the Sibyl and Oracles when foretelling the future to a large number of people by the aid of inspired clairvoyance, we should have to expatiate at length; besides we should only state facts known to all."

Cicero in his *De divinatione* (i.xix.38) puts into the mouth of his brother Quintus, the words : "This at all events is both undoubted and indubitable, unless we are to repudiate the whole of history : that the Oracle of Delphi has always, over a period of many years, spoken the pure truth."

On every serious occasion, the Hellenic government sent messengers, called *theores*, to Delphi to interrogate the god. Vespasian, Trajan, Hadrian, Septimius Severus, and Julian consulted respectively the oracles of Paphos, Heliopolis, Nicophoros, Jupiter-Bel, and Delos.

I must allude to a story which is accepted by those who would believe anything that suits their own prejudices. It was said that the oracle of Dodona replied to the question of Pyrrhus, when about to invade Italy (in 281 B.C.) with the famous line : *Aio te, Æacida Romanos vincere posse*, which may be translated, "Thou wilt overcome the Romans" or "The Romans will overcome thee." This absurd story was destined to be repeated hundreds of times by schoolmasters, without anyone wondering how the oracle of Dodona should employ Latin verse in answering the descendant of Achilles.

Cicero remarked on the fact, and inferred that the line in question must be apocryphal—an invention of the poet Ennius.

Oracles in fact, and similar divinations, were the one great practical support of the ancient classical religions.

They gave to the priestly explanations the authority of fact.

#### SUMMARY OF CONCLUSIONS

Now what conclusions may we legitimately draw from these data, all of which are quoted from unexceptionable authorities? Each of these great leaders was, necessarily under then-existing conditions, considering his own nation only. Not till the Renaissance in the 15th century was the work even of Plato spread among Europeans. In Asia it is still almost unknown; and not till the 19th century was any attempt made to co-ordinate Western and Eastern teaching. At the present day all questions have become world-wide. We must recognise :

1. That the faculties of the mind—the psyche—develop gradually through the centuries, though for the most part they are latent in the soul as man emerges from savagery. The priestly caste developed them by thought and contemplation.
2. That to gain perception of what each period of history, does actually mean, those periods must be set in chronological order. Many persons, for instance, quote from all the Vedas, some of which date as late as 800 A.D., as if they all came from remote antiquity.
3. That all, without any exception at all, are vitiated in their concept of the universe, by the notion that this material world with sun, moon, and stars attendant on it, is the whole universe.
4. That the remains of primitive mentality are easily traceable by the persistence of magical rites, oracles, healings and devices to secure the assistance of spirits. These are common to them all. Some of them are veridical.
5. That about 500 B.C. in India, China, and Hellas, a great advance took place, nearly simultaneously, by the abandonment of all physical data by leaders of human thought, and their concentration on Morality as the path of progress—the inevitable result of right-doing being prosperity, and of wrong-doing disaster.
6. That through these and all antecedent ages, the facts of clairvoyance, healing, and divination persisted, these facts being explained according to the very limited knowledge of the time. Only in Egypt was the persistence of the *ka*, or double, distinguished from the spirit, the real personality of the man.
7. But the mere fact that the seven greatest teachers of Antiquity were all guided to perceive Morality—Truthfulness, Clean life, and Kindness—as the path of advance, should be to us a great revelation of the essential factor in all human evolution. It was, and still is, the condition of Progress.

This is not a truism, but a much-neglected fact, for the essence of Religion is to produce Character. Truthfulness, Clean life and Kindness are not possible without Wisdom (not Knowledge), and Wisdom is the great need of the world. This was admirably expressed by the unknown author of the Book of Wisdom :

"For the true beginning of Wisdom is the desire of discipline; and the care of discipline is Love; and love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption; and incorruption maketh us near unto God. Therefore the desire of Wisdom bringeth to a kingdom." (Wisdom vi. 17-20).

This is the second phase of human development.

Next week Mr. De Brath, in a concluding article, will deal with the Religion of the Spirit as it affects the development of the psyche.

For the purpose of realizing the nature of the Self, we have had to come out from our eternal home in God that we might strive and suffer amid the illusions of time and sense. We have to overcome, before we can enter into the eternal truth that lies beyond all seeming. In that overcoming we have to master the flesh and magnify the spirit, despise the world to save it, and lose the life to find it.—Rev. R. J. Campbell.

## FOREIGN NOTES

TRANSLATED BY M. A. BUSH

## DUTCH LADY'S EXPERIENCES

A DUTCH lady, Frau van Holthetot Echten, has put together, in *Zeitschrift für Parapsychologie* (August), from a large collection of notes and letters, an account of her many and various supernormal experiences.

From early childhood she was familiar with psychic phenomena, it being not unusual in her family for her mother, her sister and herself to be simultaneously entranced. As a young girl, she took part in frequent sittings with the then well-known Mediums Munsterman and Jesse Shepard. On one occasion, at the house of the former, she had placed her small flashlight on the floor in the corner of the room. During the subsequent sitting, while Munsterman was in trance, a hand suddenly appeared holding the flashlamp, the light of which clearly showed up the hand emerging from a white cloudy mass.

In 1907 she was present at a sitting with Jesse Shepard, a Medium for musical phenomena. Shepard was playing the piano in trance condition; beside it lay a harp in its case. Suddenly Fräulein van Oort (the maiden name of Frau van Echten) felt the harp being moved and heard the strings being touched. She reached out and distinctly felt a woman's small hand moving over the strings.

After she married, Frau van Echten spent many years in the Dutch West Indies where she was frequently called upon to diagnose disease by means of clairvoyance, to assist in the detection of criminals by psychometry and clairvoyant readings, or to trace lost papers or jewellery. More than once, too, she had to counteract the Black Magic, "Goena-goena," of the natives.

Thus, a gentleman from Sumatra once sent her a piece of marble, apparently a fragment of a tombstone. He said that for some time past he had been dogged by bad luck: business steadily declined, his children had all fallen sick, everything kept on going wrong. He had just discovered this piece of marble secreted under his threshold, and had been told it was probably what was causing the trouble.

Being busy at the moment, Frau van Echten thrust the fragment under her pillow, and forgot about it for the time being. That night, she could not sleep at all, until she remembered and removed the offending stone. She arranged a sitting, fell into trance, and saw a West Indian native bending over a smoking pot and holding in his hand the identical piece of marble. Thereupon her Guide gave her careful instructions how to annul the evil magic; and not long after that, a letter from the gentleman in question informed her that all was well again, business had completely recovered, and all his children were well.

Another time, she was consulted by a cultured Chinese lady, who complained that her husband was under the evil influence of a certain Indian woman. Again it turned out to be a case of Goena-goena, and clairvoyantly Frau van Echten saw a packet secreted inside a pillow—a small figure, grains of rice, bits of bamboo, bent nails, and rusty pins. This trouble too was put right.

One day, Frau van Echten and a party of friends were visiting a small Buddha temple in Java, and were gazing at the large statue of the Gautama high up on its raised pedestal. Suddenly she lost consciousness, and awoke to find herself seated up on the knees of the gigantic image. Her friends had considerable difficulty in getting her down from her exalted perch. They declared unanimously that at one instant she had been standing beside them, and the next she was high above their heads on the knees of the Buddha. They were utterly at a loss to explain the occurrence.

A few years ago, when back in Holland, some ladies

begged her to assist them in finding three rings of considerable value. They formed part of a recent legacy, but could not be found anywhere. Frau van Echten went to their house and immediately got a strong impression that the rings were in a certain cupboard. It was pointed out that this cupboard had been searched from top to bottom more than once—her impression could not possibly be correct. Thereupon she saw and described an elderly lady, in whom the ladies immediately recognised their mother, from whom the legacy was derived. Other poor relatives were named, to whom the mother wished gifts to be made; and, upon being asked where the missing rings could be found, at once replied: "In the large cupboard." Then and there a fresh search was made, with the result that the three rings were discovered in the dark corner of a top shelf.

Very similarly, a valuable bracelet was missed from a packet of jewels that had been returned from the Bank. She clairvoyantly described the person who had last handled the missing article, and it subsequently transpired that the bracelet had slipped out of the parcel as it was being made up and had rolled underneath a piece of furniture.

These and many other instances show how freely this Medium put her gifts at the service of other people.

## "BLACK CHARLIE"

DR. F. SCHWAB in his remarks on private circles, deprecates the horror with which undeveloped spirits are often harshly dismissed. "Very often," he writes, "these beings have ended by becoming the best of friends, who in their gratitude and affection have often rendered me the greatest assistance."

Thus he tells of a certain dark spirit who first announced himself as "Der schwartzter Karl" (Black Charlie), and behaved in very rough rude ways. In course of time, it appeared that Karl had had every man's hand against him, and been continually referred to as "the old rascal," which still rankled; and that he had finally died in a ditch. Filled with a passionate love of nature and of all birds and animals, he had an equally strong mistrust and hatred of human beings, their enemies. He drove game away from the guns, scared the fish as far as possible from the haunts of the angler, released spring guns and traps, and could often be seen in close companionship with the furred and feathered folk he loved; but in consequence of the bad name thus acquired, any and every petty crime that occurred was attributed to him, and he suffered all manner of persecution. "They never left me any peace," he said again and again, "they always called me names and drove me off"; and many were the tales he told of men's cruelty to the lesser creatures.

Yet in time, this poor fellow proved of great assistance to Dr. Schwab, bringing him valuable reports, for instance, of what was taking place at other simultaneous sittings.

## CHURCH AND VISIONS

Writing in the *Revue Spirite Belge* for August, on the constant attacks made upon Spiritualist assertions, Monsieur Gabriel Gobron says: "It is a matter of regret that scepticism should be so exceedingly exacting when we present our facts, but so indulgent whenever the parts are reversed and it is they who are exhibiting their phenomena. And as a rule, we meet the same inconsistent attitude from the Church: our materialisations, coming from Spiritualists, invariably appear to their eyes as either chimerical or as trickery; but visions, being acceptable to Catholics, spring up in every field in certain countries, such as Italy and Spain; and great is the seriousness with which they are treated by the newspapers, regardless of the paucity and the vagueness of the information recorded. Of course, the masses have to be pleased, have they not? And they have to be shepherded along the one and only true path!"

## COMING OF THE WEREWOLVES

By DR. NANDOR FODOR

THERE are records extant in Psychical Research so weird that the observers, in putting them into print, have run all the risk of being branded dangerous lunatics and have been only too glad to leave the task of interpretation, or drawing inferences, to others. These "others," however, in absence of the heat of personal experience, refrained from facing the facts, and so it passes that the striking analogy between animal materialisations and the werewolf stories of the Middle Ages and savage lands has not been duly noted.

If it is always at the expense of the bodily substance of the Medium (and the sitters) that materialisation takes place, it is patent that the animal phantoms which build up in the dark seance-room represent a metamorphic miracle of biologic agency. As significant claims have been advanced in the past for the occasional total disappearance of the Medium's body during the process of materialisation, had that occurred with Franek Kluski when his terrifying beasts dropped in from the void, we would have had a case of lycanthropy complete.

Few people stop to consider that the sensational accounts of Prof. Richet, Dr. Geley, Prof. Pawłowski, Gambier Bolton and Mrs. McKenzie are pregnant with the seed of a new science of super-biology which may, in a far-off age, lead to ways and means of voluntary assumption of lower and higher orders of life. The idea is less fantastic than the materialisation of Kluski's ape-man, bird of prey and lion. The Pithecanthropus "called" in a seance at the Institut Metapsychique in Paris. Geley reported that its large, shaggy head was felt to press on the right shoulder and against the cheek of a sitter. It was covered with thick, coarse hair. A smell came from it like that of a deer or a wet dog. Of the bird, Prof. Pawłowski reported that it "flew round, beating its wings against the walls and ceiling, and when it finally settled on the shoulder of the Medium it was photographed with a magnesium flash, as the camera had been accidentally focussed on the Medium and was ready."

The lion was thus described by Col. Ocholowicz:

"Accompanying him (an Oriental apparition) was a rapacious beast, the size of a very big dog, of a tawny colour, with slender neck, mouth full of large teeth, eyes which glowed in the darkness like a cat's and which reminded the company of a maneless lion. It was occasionally wild in its behaviour, especially if persons were afraid of it, and neither the human nor the animal apparition was much welcomed by the sitters. . . . The lion, as we may call him, liked to lick the sitters with a moist and prickly tongue, and gave forth the odour of a great feline; and, even after the seance, the sitters, and especially the Medium, were impregnated with this acrid scent as if they had made a long stay in a menagerie among wild beasts."

## A WEIRD EXPERIENCE

Such records shed a light of probability on lycanthropy—native claims of animal transformation. The reason why such claims have been received with derision in the past is partly ignorance of psychic possibilities and partly the scarcity of first-hand observations. I was particularly fortunate in obtaining one.

A friend of mine, in whose sincerity and scientific training I have full confidence, had a particularly gruesome experience in Southern Rhodesia three years ago. Unknown to the natives, he observed their horrible practices from the top of a tree. I quote from his account:

"A clear moonlit lovely night. In a clearing of the forest, natives of both sexes sitting in a ring (women on one side, men on the other) eating stinking meat and boozing. When the required degree of drunkenness was attained, the 'fun' began: an orgy which defies the wildest imagination. Then the Nanga (witch doctor) stepped into the centre of the ring and started to dance.

As he danced, his voice became more and more animal-like, until at last it was indistinguishable from that of a jackal in the rutting-time. By this time, all the natives were quite naked. Jaws were hanging, most of the men were slavering and drooling at the lips like animals. They were crawling around and licking each other like dogs.

"Then the women howled the jackal love-calls. The Nanga, in an inhuman frenzy, fell to the ground and lay in the dust, squirming and jerking his limbs like one in an epileptic fit, and then lay still. . . . Then came the climax. The Nanga rose to his feet, performed a few more gyrations, then fell again frothing blood and saliva in a great stream.

"From outside the ring came jackal calls so real that I twisted around on my tree to see the dogs come in, and a young girl (about 17 as I ascertained afterwards) and a man crawled into the ring. Well, I can't tell you what they did. The other imitation was good but this was uncanny. I kept rubbing my eyes, and I felt horribly—I can't describe to you what I felt. There was a considerable amount of fear mixed up with it. You will laugh at me if I call my feelings unearthly—certainly they were unpleasant, when all of a sudden, and quite without warning, there were two jackals in that circle. There was no doubt about it in my mind, not the slightest. I would swear they were jackals. There was the Nanga lying unconscious, I am very tempted to say, in a trance, and there were the jackals. They even went over and nosed at him once, with the well-known jackal curiosity. Finally, they bounded off into the forest together. All the natives were by now 'out to the wide.' But soon after this, very significantly I think, the Nanga recovered.

"I draw no conclusions. The whole thing reeks of novelistic thrillers. But these are facts and quite unvarnished. I can explain nothing.

"I can only add that I have witnessed many other queer things among natives. I have seen the fire-walk, I have seen scarless wounding, and I have seen a body disappear from a grave before my eyes—but it came back, after I threatened the Nanga with the direct penalties of the law. If they hypnotised or tricked me, I lift my hat before their skill."

I have nothing to add to this strange account, except that the abomination which my doctor friend witnessed bears the clear stamp of psychic perversion.

## "LIGHT" SUSTENTATION FUND

TOWARDS the £1,000 required to meet the expenses in connection with the proposed reduction of the price of *Light* from 4d. to 2d., a total of £666 6s. 2d. has now been received.

In the list printed below are three donations of £5, specially ear-marked in connection with Mr. Godfrey Burchett's offer to contribute a further £5 if nine others would each contribute a similar amount. This makes seven sums of £5 paid in response to the offer and there is one promised, so that only one additional donation of £5 is required to complete the nine.

May we hope that quite a number of our readers will wish to be included in the list and that, as in consequence, the mark set by Mr. Burchett will be passed.

We expect to be in a position next week to make a definite announcement regarding the date fixed for the price reduction.

The following donations—for which we express our sincere thanks—have been received since the publication of the list in our issue of September 4th:—

	£	s.	d.	Mrs. A. Best	..	1	1	0
Sir Oliver Lodge ..	5	0	0	Taufik Abdul Milik	..	1	0	0
Sir Lawrence Jones ..	5	0	0	Mrs. E. S. Norfolk	..	7	6	
In Memory of D.R. ..	5	0	0	Mrs. R. Gray	..	2	6	
Mrs. F. Buckton ..	3	0	0	Previously acknowled-				
Mrs. Sheldon Tilney ..				ledged.				
(10 dols.) ..	2	2	2					
P. H. May ..	1	2	0					
						642	11	0
							£666	6 2

## LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

### A STORY OF ABDUHL LATIF

Sir,—As you were good enough to publish the article on my cure by Abduhl Latif in LIGHT of the 26th May, I thought you might like to bring to notice the following instance of Abduhl's knowledge of his patients. I may say that I know nothing of the people in question and have never seen them.

After prescribing for a certain lady whose case I had taken to him, and whilst talking to me through Miss Francis, Abduhl suddenly said:—

"She had a white dog I liked very much in a place you call India, I think. Greetings to that white dog; really there are two of them, but the one is very attached to her and has done her a lot of good. I love those lower friends; they know more than we realize."

I sent this message to the lady through her husband who has throughout corresponded with me. He replied:

"May I tell you that it is really wonderful that Abduhl knows of these two dogs. My wife adores animals and is very much against vivisection and cruelty in any form. She wrote a book about the two dogs Abduhl mentions and wrote it anonymously. I enclose a review of the book."

The book is called *The Diary of a Dog*; the tale is pitched in Kashmir and the book has a foreword by the Duchess of Hamilton. Further comment seems unnecessary.

C. A. PICKWOAD.

\* \* \*

### AFTER-DEATH CONDITIONS

Sir,—Your contributor Miss H. A. Dallas, endorses (quite rightly) Mr. Horace Leaf's reminder that Spiritualists may know much less than they think they do about after-death conditions. Those who have followed with more than desultory interest the discussions and expositions regarding post-mortem existence, must have been impressed—not less by the amazing consistency of the cumulative testimony of the spirit-people themselves, than by the inconsistency of many who expound that testimony.

For example: It is generally argued that the spiritual world is a relatively tangible domain to spiritual beings, who function, and express themselves through relatively tangible bodies. It is supposed by some, and quite reasonably too, that every material thing has its ethereal counterpart upon the spiritual planes, that buildings, gardens, and (relatively) material things are characteristic of the spheres. Yet, in answer to the question: "Where do all the spirits go?" we are told "One may just as reasonably ask: Where do all thoughts go? The spirit world is a mind world!"

What I fail to understand is how the spirit world may be interpreted to mean, 'a mind-world' in any other sense, than, that this too is a mind-world. None can deny that this *may* be a world of illusion; but is there the slightest justification for the assumption that the illusion of the spiritual world is more illusory than this? When, moreover, I press for details of the construction of the analogy which treats of tangible bodies, in terms of intangible thoughts, I am informed that my question is too deep for the average reader of the contemporary constructing the analogy. I wonder if any enlightened reader of LIGHT can enlighten me. Needless to say, the reading public are too incredulous consciously to fashion an etheric constitution that would be useless to function in an ideal world.

It is quite legitimate for a Spiritualist to embrace the philosophy of idealism, but he cannot with safety revert to realism in the same breath.

Another illustration may be drawn, with magnanimous

reluctance, and tolerance, from the article on "Winged" Spirits (August 25th). There Mr. Beddoe tells us: "We may safely assume . . . there is virtually no weight in the spirit body, not even the denser ones being subject to material laws." Yet the safety of the assumption is rendered questionable by his later reference to "a marvellous bridge leading from the darker spheres." Why?

If, with clement deference, a constructive moral may be appended to these remarks, it is surely that we can afford with safety to assume nothing, except that unless the contributors, exponents, and Mediums who take upon themselves the responsibility of expounding our philosophy, get together more frequently, and prepare consistent teaching, the gospel of Mr. Bertrand Russell will have its day.

He says, that "what passes for knowledge in ordinary life generally suffers from three defects: it is vague, cocksure, and self-contradictory." This only applies, of course, to knowledge of others, not yours or mine, for I too am enraptured by the facts of spiritualism, hoping against hope, that the expansion of beliefs may not condemn, and bequeath me to the realm of backsliders.

2 Cumberland Road, RALPH BARRACLOUGH.  
London, W.7.

\* \* \*

### THE PROCESS OF DYING

Sir,—Dr. Nandor Fodor, in LIGHT of September 8, quotes the observation of a medical practitioner: "What do we know of the processes of dying? Alas, practically nothing." If our friend and others who hold this view care to read the ninety-odd pages of Dion Fortune's *Through the Gates of Death*, they will be in a position to revise their view considerably. Andrew Jackson Davis on one occasion deliberately set himself to observe the death process in one of his patients, and recorded the results in elaborate detail. His account was re-published in one of our English spiritualist periodicals within the last two or three years. Unfortunately at the moment I am unable to look up the reference.

Finchley Church End, N.3. J. W. GIBBON.

\* \* \*

### CONDITIONAL IMMORTALITY

Sir,—I have been interested in Dr. Wood's letter on p. 487 on the above subject. What the Lady Nona and also Dr. Wood's father told him agrees with the passage in *More Spirit Teachings* (p. 78), given to Stainton Moses, and signed Rector, Doctor, Prudens: "The miserable, abandoned spirits who sink down deeper and deeper, who become unable to rise, and who gradually lose their personality; even as the purified, when they near the presence of the Supreme. Such undergo what your sacred records name the second death. They do not emerge from the hell they have created. They are lost."

Probably, Theosophists would say they sink back into the ocean of spirit to be reincarnated after long ages.

CORDELIA GRYLLS.

\* \* \*

### THE "LINK" CONFERENCE

Sir,—As a consequence of the advertisement appearing in your issue of LIGHT (Sept. 1st.), we are receiving enquiries from readers who are desirous of attending "The Link" Conference on October 15th, and of participating in the Direct Voice Experiment to be made, with Mrs. Perriman as the Medium, on that occasion.

As some of these enquiries—and may be many others—who share their desire but have not actually enquired are not members of Home Circles, we wish to inform them through your hospitable columns, that "The Link" provides for Associate Membership for those in the circumstances mentioned.

The Hon. Secretary (83 Truro Road, Wood Green, N.22) will be pleased to enrol as Associates and to supply full information to those who desire to join with us.

N. ZERDIN, Chairman.

H. S. W. CHIBBETT, Hon. Secy.

**"THE ROCK OF TRUTH"**

Sir,—I would like through your columns to express to Mr. J. Arthur Findlay my appreciation of his book *The Rock of Truth*. To be in such an independent position that, without fear or favour, he is able to speak forth the truth that is in him, is a gift of the gods.

It is what other brave men in our ranks have done, and I remember with gratitude two at least who did likewise: Sir Arthur Conan Doyle and James Hewat McKenzie, who, with Emerson, believed that "it is the one base thing to receive and not to give." They would have welcomed this book from a brother Scot who, like them, has felt oppressed by the heavy burdens laid on men's minds by the theology of an institutional Church, so cumbered by its accumulations of traditional thought that it has lost the power to discern new facts. Some may think that Mr. Findlay is breaking the bruised reed, but no unprejudiced mind can be offended by anything he has said—findings which scholars both within and without the Church have endorsed.

Some things might have been expressed differently, by a different mentality, but Mr. Findlay could do no other being himself. "It is the Man," and he speaks not only to the minority within the Churches to-day, but to the majority who are not fed by them. Those who study the Scriptures esoterically will understand that he only seeks to remove some of the veils. "To think and not to drift," as he says, is the plea of the intelligent Spiritualist, and his summary of such an one's aims and beliefs, in the chapter "Life's Certainties," is a noble expression of the best philosophy to be deduced from the proved fact of Survival.

To my thinking, this book should constitute a very clear call to Spiritualists themselves to make their Churches and the presentation of their message a much finer thing than it is to-day. Our poor circumstances and the prejudice against our securing good accommodation are all passing. And if we are to keep the thinkers who may turn to us, not only in London but in the Provinces, after reading this book, which will have a wide circulation, we must see to it that our platforms, our Mediums and our speakers, are steadily improved, so that we may not send them adrift in disappointment at poor and badly served fare.

In Mr. Findlay's words, our aim is to defeat the "purveyors of superstition" everywhere, and for this we need a surpassing vigilence.

Thank you, Mr. Findlay.

BARBARA MCKENZIE.

(Mrs. HEWAT MCKENZIE)

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**EFFECT ON SPIRITUALISM**

Sir,—One can smile at Mr. Findlay's diatribes against Christianity and Science, for truth can take care of itself and is indestructible. But it is impossible not to deplore the effect on Spiritualism itself of this book, *The Rock of Truth*, by so widely-read a writer. It gives a fresh handle to those who already erroneously think the teaching of Spiritualism is opposed to Christianity. Though I am dealing more fully with this subject elsewhere, I cannot help asking whether Mr. Findlay has studied either the sacred writings of our own or other nations *at their source*, or any writings of scientific men? He seems to compare the teaching of both science and religion of the past with the teaching of the Spiritualism of to-day, though where did Spiritualism obtain its teaching?

When he castigates the "gross materialism" of science or describes it as working on "purely materialistic lines," has he forgotten such men as Sir O. Lodge, Sir W. Barrett, Faraday, Sir A. Eddington? Has he ever read such books as that recently published by Sir W. Bragg, *The*

*Universe of Light* with its concluding words: "We may rightly speak of light as constituting the universe"; or those of Sir J. Jeans, who says in his *Mysterious Universe*: "The old dualism of mind and matter . . . seems likely to disappear . . . through substantial matter resolving itself into a creation and manifestation of the mind" and writes of "this concept of the universe as a world of pure thought." Are these materialistic teachings? If so, the word connotes something quite remarkable in Mr. Findlay's mind.

ROSA M. BARRETT.

\* \* \*

**MR. FINDLAY'S PROTEST**

Sir,—It is a pity you publish criticism of *The Rock of Truth* containing flagrant misrepresentations of the text. I am not surprised at the *British Weekly* doing so, but I always put *LIGHT* on a very high level for fair play. Compare the last paragraph of Mrs. Ashton Jonson's article and the ending of my book to which she refers. Could anything be a greater travesty of the truth?

J. ARTHUR FINDLAY.

NOTE.—The closing paragraphs in *The Rock of Truth* are as follows:—

"Just as our countrymen fought and conquered the forces of reaction during the Great War, so will all thoughtful people in time defeat the purveyors of superstition everywhere and thus help to carry forward the light of truth and bring nearer the glad day when the world shall be filled with intellectual light."

"When this time comes, sects and divisions will disappear and the world's religions will be united into one. Religion and science will join together for the common good of all mankind and war will be no more."

"That this book may make clear to all the fundamental certainties of life and also help Christian people, and through them those of other creeds, to extricate themselves from the quicksands of superstition and to reach the rock of truth, is the author's earnest hope and desire." We agree that these paragraphs by themselves do not readily bear the interpretation or justify the strictures of which Mr. Findlay complains.—EDITOR.

\* \* \*

**MARCUS AURELIUS AND THE CHRISTIANS**

Sir,—Mr. Findlay in his book, *The Rock of Truth*, alludes to the Emperor Marcus Aurelius as "being more broadminded than the Christians." This was not the case. M. Aurelius was the most cruel of all the Emperors, not only slaying but torturing any called Christians—the name was enough, as they said. He was personally present at the death of Justin Martyr and others, and his great friend, Rufinus, carried out the torments at Lyons and Viennes to force recantation. These were so horrible that it is difficult for humane persons to read about them. He also permitted anyone to rob them, contrary to Roman law in Asia, and all this was from religious fanaticism. He signed all the edicts himself; there is a great mass of contemporary writing on the subject.

This furious persecution extended into the reign of Commodus for a few months and then lapsed, because the Emperor Commodus was not so attached to religion. A good deal of this is to be found in a book by Spence Jones, *The Early Christians in Rome*, quoted by Sir A. Conan Doyle; also in Lightfoot and others.

63, Lonsdale Road, S.W.13.

E. L. C. STRODE.

If the soul were stripped of all her sheaths, God would be discovered all naked to her view and would give himself to her, withholding nothing. As long as the soul has not thrown off all her veils, however thin, she is unable to see God.—Meister Eckhart.

We start with an emotional realization of our goal and from then pass on, through the fire of discipline, to the heights of intellectual certainty.—Mrs. A. A. Bailey.

## Light

All communications for the EDITOR should be addressed  
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### SCIENCE GOING TOO FAST

SIR JOSIAH STAMP has caused a flutter in the dovecots of the British Association by asserting that, in his view, Science is going ahead so quickly that the world is unable to "absorb" its discoveries. "Must Science Ruin Economic Progress?" was the title of an address he delivered at Leicester, and his answer was that it probably would, "unless all classes became economically and socially minded." That is rather a cryptic saying, but it may be taken, we think, as an admission that, without an ethical basis, scientific progress may be hurtful rather than beneficial. Perhaps we may regard it as an Economist's re-statement of the Golden Rule: "As ye would that men should do to you, do ye also to them likewise." Very generally, the Golden Rule is regarded by economists and politicians as a counsel of perfection which must be ignored in an imperfect world if the "other fellow"—individual or nation—is to be kept in his place. No wonder Sir Josiah's dictum has caused a commotion; it is in direct opposition to the materialistic ideals which rule economic and political thinking.

At the meeting of the British Association last year, it will be remembered, Sir Alfred Ewing, who was President, took a similar line. "Man," he said, "is ethically unprepared" for the bounties showered on him by science. "In the slow evolution of morals," he added, "Man is still unfit for the tremendous responsibility entailed. The command of Nature has been put into his hands before he knows how to command himself." This, as we pointed out in commenting on Sir Alfred's address, is because Man does not, in the mass, know himself for what he really is. He thinks of himself as a physical being with physical needs and nothing more; whereas in reality he is a spiritual being destined to outlive the physical body and with needs which cannot be satisfied unless this is understood.

It must sooner or later be discovered that Jesus spoke the literal scientific truth when He said:

"Man shall not live by bread alone, but by every word of God."—(Luke iv. 4).

Spiritualism, as yet, speaks with a small voice, to which scientists and politicians pay little attention; but it keeps on proclaiming the truth which provides the key to the solution of the world's economic and political troubles. Like Religion, it asserts that, despite all appearances to the contrary, Man is primarily spiritual and only temporarily physical; but, unlike Religion—which, generally speaking, is content to rely on authorities which Science does not recognise—Spiritualism offers to produce proofs in support of its proclamation. When Science examines these proofs and, as it will, finds them indisputable, then the need for a complete change of outlook—for a veritable "conversion"—will become clear.

### SCIENCE AND LIFE

MATERIALISM may be dead, as Mr. Whately Carington maintains in his book, *The Death of Materialism* (reviewed in LIGHT, July 14), but there are many people who do not seem to be aware of its decease, and who persist in speaking and writing as if it were still to be reckoned with in science, religion and philosophy. At the Leicester meeting of the British Association it came up with a semblance of vitality when the problem of the "origin of life" was under discussion; and it is interesting to note that its right to be regarded as providing a solution was vigorously denied. Thus, Sir Gowland Hopkins, President, explicitly refused his assent to the "mechanical theory of life"; and Dr. Gray, speaking on the same topic said:

"What, in fact, is the probability that any chance distribution of molecules should lead spontaneously to the dynamically-active mechanism of the living organism? Would any serious credence be given to the suggestion that a motor-car or even a footprint on the sands came spontaneously into existence without the intervention of directive forces? Why, then, should we accept the spontaneous origin of living matter? Biology itself provides not one shred of observational evidence to support the spontaneous origin of living matter in the world to-day."

Spiritualism does not claim to throw any direct light on the origin of life, but it does supply reliable "observational evidence" that human life and consciousness are not dependent for their continuance on association with a material body; and it is a fair inference from this that the "intervention of directive forces" in the material world is a fact and not simply a conjecture. If only the evidence that Spiritualism has to offer were seriously considered by science, it is possible that some advance might be made with a problem which at present seems beyond solution; and in view of the experiences of individual scientists—including several past-Presidents of the British Association—it may reasonably be asserted that such consideration is long over-due.

## BOOK REVIEW

By H. F. PREVOST BATTERSBY

## A CHURCHMAN ON THE CHURCHES

THE Rev. Charles L. Tweedale has proved in many ways the most serviceable advocate of Spiritualism to-day. Priest and sensitive, he is what were the Presbyters in early Christian days ; and in his great work, *Man's Survival After Death*, he has appealed, as no layman could, to his fellow Churchmen.

Here,\* in the compacted form, he has marshalled facts and arguments, and no more suitable pamphlet for general distribution can be desired. He writes with a sort of grieved exasperation at the perverse resolve of Christianity not to be convinced by any sort of evidence. After repeating the witness of a score of eminent thinkers to the facts of survival, he asks : " If the modern evidence available does not prove the existence of a Spirit-world and human survival, then human testimony is no good for anything whatsoever, and the records contained in the New Testament are likewise equally useless as proofs of the spiritual or of human survival."

In that, he seems to forget the distinction made by the believer between " inspired " and human testimony, and also, in the matter of survival, that Christ's resurrection carries no guarantee for ours to those who believe that Christ was God—despite St. Paul's extremely definite : " Since by man came death, by man came also the resurrection from the dead."

Several excellent psychic photographs are given with this edition ; and though, since Dr. Fukurai's astounding experiments, we are faced with a new source of confusion, the two plates exposed with a few minutes' interval—one showing a likeness of Sir Conan Doyle, and the second a script in his handwriting continuing the conversation while the first was being taken—seem proof against any objection.

The author makes fun of the demand for conjurers as the only people capable of testing the genuineness of psychic phenomena. " Does the evidence, " he asks, " for the visions, voices, apparitions, and spirit manifestations of the Old and New Testament depend on the evidence of conjurers ? Does the Christian Church receive it on the evidence of conjurers, or ask conjurers to sit in judgment upon it ? "

And again, referring to the decision of a recent Church Conference that psychic phenomena were not to be received by Church or people until psychologists had declared them genuine, he enquires : " Will the Church now ask psychologists and doctors . . . to decide on the genuineness or otherwise of the New Testament manifestations ? "

That challenge suggests that Mr. Tweedale does not yet realise that in his Church the flight from the miracle has begun already. Learned divines, with the highest ecclesiastical support, have described Ezekiel's vision as stimulated by a storm on the Euphrates ; and, as to the outpouring of the Spirit at Pentecost, " it has been suggested that the wind was the wind that always rises with the dawn, and the fire was the rays of the rising sun penetrating through the narrow windows of the room, and that these formed the material out of which the mystic experience was constructed. " Likewise the speaking with tongues on this occasion is explained as " the individual giving vent to his feelings by pouring forth a flood of meaningless syllables. "

It looks as if the reverend author will have to include some of his own cloth with the sceptics of the S.P.R. as " the deadly enemies of the spiritual and of all revealed religion. "

He gives statistics which might interest Father Thurston

as to the impact of insanity on the religious and psychic temperaments, but the difficulty of classification must detract from their comparative value. Professor Morselli's testimony is, however, unequivocal :— " Cases of madness among those devoted to modern psychic phenomena are very rare. In my long career among many thousands of patients, I do not remember more than four or five. "

The author makes in this admirable pamphlet only one assertion one would like to qualify. He writes : " Another ridiculous anti-spiritual theory is that of the Cosmic Mind : a sort of reservoir of all knowledge which can be tapped by the subconscious mind. " Well, here we are, I think, up against a blind spot in our psychology. How are the marvels of psychometry achieved ? From a fragment of material, the character of which could not be determined—even if it were not enveloped in wrappings—a description is given of a scene or a creature that perished thousands of years before. Where does it come from ? You may call the scroll from which the reading is given by any name you please ; but there it is, somewhere, indestructible, and visible to clairvoyant sight. To the author's mind " the fact that future events are often accurately foretold in minute detail, shatters this theory completely. "

Rather, one would say, it adds to one's perplexity, which is always increased by every glimpse into futurity, and helps to shatter, not the theory, but our tottering illusion of free will.

## SHORT REVIEW

" SPLENDOR IN THE NIGHT, " a glimpse of reality by a Pilgrim. The Mosher Press, Portland, Maine, U.S.A. 1 dol. 25 cents, post pd.)

THE real mystical experience is recognised by a similarity of stages and features in the best recorded instances. In this brochure, originally written at the time as letters to a friend, we recognise reality, and the *bona fides* of the authoress is guaranteed by the notes of appreciation from well-known people, and a Foreword by Prof. Rufus Jones of Haverford—distinguished for his own studies of mystical states among Quakers.

A busy wife and mother, with little time for study, but who has her own faith and keeps her eyes upon the hills, is " caught away " one day in the midst of a homely task, with the sense of a separation from all she had hitherto known and loved. A " nothingness " enveloped her, and the old familiar standbys went by the board. For five weeks this " dark night of the Soul " of which she knew nothing, held her in deep despair, and yet though she had no acquaintance with psychic matters, she was sometimes conscious of elusive " presences " about her. Then the cloud lifted as suddenly as it came, leaving a new vision of her relation to humanity and an expansion of consciousness which led her out to study and service, and has stood the test of ten years' wear. If the proof of the reality of such experiences, often allied with psychic perceptions and often apart from them, is the effect upon the life, then this story of one Pilgrim has justified itself and is worth handing on, for she is a lineal descendant of Behmen and Fox and can say with Walt Whitman : " I am larger than I thought. I will scatter myself among men and women as I go. " —B.McK.

## THE HOPE FUND

The Rev. C. L. Tweedale and Mrs. Tweedale, inform us that the donations received by them to the fund opened for the benefit of Mrs. W. Hope, widow of William Hope, the psychic photographer, now amount to £11 0s. 6d. There have been fifteen subscribers. " There must have been hundreds, " Mr. and Mrs. Tweedale say, " who have received supreme consolation through William Hope's wonderful spiritual gift and who, one feels confident, would like to make some acknowledgment. Contributions, however small, will be welcomed and duly receipted and acknowledged. " Address : Weston Vicarage, near Otley, Yorks.

\**Present-day Spirit Phenomena and the Churches.* Rev. Charles L. Tweedale, Vicar of Weston, Otley, Yorks. 4d. Of the author.

# SURVIVAL AND COSMIC IMMORTALITY

By RITHERDON CLARK, F.Ph.S., F.L.A.S.  
(President, London Society of Philosophy)

WITH regard to the review in the issue of 21st July by Mr. H. F. Prevost Battersby, of *The New Background of Science* by Sir James Jeans, it is notable that all discussions concerning the probable constitution and future of the universe are affected by a foregone conclusion that the universe represents a burning-out candle.

This conception, supported as it has been by the pronouncements of Lord Kelvin based on the second Law of thermo-dynamics, has possibly been the cause of all our social and political troubles to-day. The reason is that when orthodox science became saturated with this idea that everything was approaching a condition of final entropy, a general sub-conscious attitude of *laissez faire* and *sauve-qui-peut* was engendered, and philosophy, following current science, was tinged with the pessimism of Schopenhauer, Neitszche and others. Literature took its cue likewise, resulting in much of the depressing ponderosity of the mid-Victorian output; almost, one might say, affecting works like those of Thomas Hardy with the acceptance of an overhanging calamity as the universal *motif*. From the "Dismal Jimmy" outlook of those who felt that they were slowly dying in a dying universe, came the state of mind which ultimately resulted in the theory of the "super-man," ready to live to-day at all costs and to let to-morrow go; and finally this mentality provided the soil for the "Kultur" seeds with their crop of the Great War and the aftermath of chaos.

With the Einsteinian attempt, as it were, to stave off the evil day by introducing a circular method, we have seen the minds of statesmen and leaders also moving in circumambulation. Although the course of mankind seems marked out, yet "the time has come when we must agree to co-operate upon those points of agreement, without some degree of co-operation upon which our international difficulties will never be solved"—or statements of a similar kind are put out with great gusto.

The fact is that humanity is coming to know itself for what it is—namely, spiritual; and men with scientific knowledge of survival on the one hand and intuitive inklings of the immortal character of their inner reality on the other, can no longer rest content with a finite field for their eternal activities. Men look around them and rush here and there in an effort to throw off the encumbrances of out-of-date science no less than of out-of-date theology; and "the heart has its reasons [for knowing of an infinite venue for life] of which the reason knows nothing."

When, therefore, we read that the sun is dying, by the lowering or dissipation of its own heat and the raising of the heat of so-called empty space, we may consider other possibilities apart from those of final entropy. In a brochure the writer produced for the author of *Behind the Electron*, (Mr. W. Henry Lewin), the position was reasonably established, in conjunction with that author, that "wasted energy" is worked up from potential to actual force in those vast expanses of the universe known as the "regions of high potential." So far as the writer understands the conclusions of Sir James Jeans, it would seem that ultimately nothing will be left in the universe but radiation itself, and even so that implies all that would be requisite for the continuity of mind and possibly of life also. Some "force" must remain *in extenso* in order to complete the process of winding-up the Universe, and metaphysically at all events this force could not wind up itself. The principle of the infinite regress is involved; and in any case, granted indefinite infinite extension of a process of dissipated radiation, this would involve nothing antagonistic to a re-formation of such radiation in a new involution. On the whole,

too much has been claimed for the outcome of the burning out candle theory; but apart from this, I was informed by the late Professor Bickerton that, shortly before his death, Lord Kelvin admitted that the law of thermodynamics in question might conceivably not apply in terms of infinity, but only in those circumscribed conditions with which he had dealt.

Let us be quite clear as to the relation of the "blessed second law of thermo-dynamics" to the question of immortality involved in Spiritualism. Whilst it might be argued that evidence of survival does not necessarily connote immortality, yet *Spiritualism is of no account if the Universe is doomed to ultimate extinction*. At one time, when Matter and Spirit were thought to be of contrary character, it might have been argued that the continuance of spirit did not demand the continuance of the physical universe. To-day, however, science realises that the most ponderous matter is, in its last analysis, nothing but modes of electronic activity, and these electrons it admits are of the nature of electrical charges. Finally, we get back to specific values determining wave-lengths which in turn give varying rates which constitute those distinctive combinations of electrons into specific atoms. Values and equations, in fact, appear to represent the modern materialistic view of matter, and surely the validity demanded by science for these is simply the *expression of values such as comprise Spirit*. Therefore, if matter is to be radiated into radio-activity, thence into sheer nothingness, what becomes of immortality? If space be produced, as it is now credibly reported, by the presence of objects, it follows that when those objects have dissipated, space itself will automatically vanish and there will be no space in which even a spirit could inhere? *Spiritualism therefore must connote belief in the eternal duration of an etheric continuum for the assured continuity of its own phenomena*. Meanwhile it has been said that Jeans spoils his case for the "blessed second law" by intruding the notion that no advantage could accrue from continued renewal of cosmic processes; but if we are to enunciate scientific findings from the standpoint of advantage, then the prevailing scientific pragmatism sinks still lower into a sheer utilitarianism.

One possible solution of the dilemma of dissipation and continuity may be found in the evolution of fire-mists, which in turn may be traceable to "unused radiation" from the sun (very little of whose heat reaches the earth, whilst a great deal goes out into space). Whereas Jeans needs only final entropy to solve his riddle of the universe, others need only radiation operating in an aspect not of matter only but of Mind also. Consciousness, thought and personality are to-day known to be "composed" of electronic activity—telepathy and kindred psychical and psychological processes show that there is a "ponderable" element in mental activity—and one need but extend the scientific argument to find that if the second law with its prediction of final entropy held good, it would follow that consciousness itself would cease to function. Therefore, the writer suggests that the counteracting activity to this molecular dissipation is the aggregative effect of Mind, and the mode by which this operates is fully exemplified by the cosmic mode of new aggregations of fire-mist produced by electronic activity.

Celestial impact between dead suns has been held to suffice for the continued regeneration of the Universe—impact between fields of magnetic force likewise must be considered as a possible power for redistribution of energy on more potent lines. The phenomena of "split stars" and "new stars" has been shown to agree with all that is required to support the theory of the late Prof. Bickerton concerning "partial impact."

Spiritualism is beside the point unless Cosmic Immortality be established, and the antidote to Final Entropy is Constructive Impact.

## FIGURE OF A COWLED MONK IN A VICARAGE GARDEN

STRANGE happenings are reported from the village of Spreyton, on the northern border of Dartmoor. On the authority of no less a person than the vicar himself, says the *Western Morning News*, Plymouth, noises of heavy footsteps crossing the hall, mounting the stairs, and going into a bedroom have often been heard, besides other disturbances such as the moving of objects, and once the banging of the letter-flap of the front door. Mrs. Dunstan corroborates part of her husband's statement, part is borne out by the sexton; but all agree that nothing unusual has been seen.

On the other hand, two photographs taken in the garden by the vicar with an ordinary camera are said to show distinctly the figure of a cowled monk kneeling a few feet in front of the camera, though nothing of the sort was visible to the human eye. Perhaps on account of its spiritual aura, the vicarage seems to be free from anything malevolent in these visitations. Rev. T. G. Blackwood-Price, who lived there 11 years, says he never found anything unusual, and he hints at wind-noises as a possible cause of the present phenomena. But that leaves the photographs still unexplained.

Whatever may be at the bottom of it all, Spreyton is by way of getting a reputation for supernatural visitations. Just 250 years ago a youth named Fey, servant to Mr. Furze, a farmer, gave a most circumstantial account of a ghost which appeared to him thrice, and the last time threw him off his horse. Some womenfolk declared they had seen also the ghost of the apparition's second wife! The young servant boy was afterwards found half dead in a morass, where he said he had been flung by the female spectre. Other pranks, however, suggested that the lad himself was the cause of all the mystery—in other words he was fey by nature as well as by name. That explanation, too, is denied us in the present instance, and we are just left wondering.

## LIGHTENING THE GLOOM

Mr. Francis R. Fast, an American correspondent, sends an interesting excerpt from a personal letter which he has received from Mr. Arthur Ford, giving an account of a Spiritualist funeral at which he officiated. Mr. Ford regards such an event as an excellent opportunity for showing the reality of the Spiritualist point of view.

The funeral, which took place in Bethlehem, Pennsylvania, was that of a city official and was attended by a motor-cycle escort, the members of a fire-brigade in uniform, many city dignitaries being present, besides the family and their personal friends.

Agreeably to Mr. Ford's request, the women were dressed in white and the men wore red carnations in their buttonholes, everything being done to make the funeral cheerful to accord with Spiritualistic belief. The result was to lighten the depression usually associated with such a ceremony, and this brighter aspect was so marked that many observers were astonished and enquired what this new religion could be which was capable of producing so great a change in the sombre conditions that usually attend a funeral.

## HEALING BY POST

A correspondent sends a copy of a news-paragraph (the name of the journal and date are not stated) which we give here for what it is worth:—"Dr. Baud, a wealthy architect of Zagreb, is credited with remarkable powers. To his doors came vast crowds of peasants from all parts of Jugo-Slavia. A tall, white-haired figure, he would come to his balcony and cry in a shrill voice, 'Go home, you are well, you are all healed!' Hundreds of peasants declare they were healed by Dr. Baud's blessing (says Reuter). Dr. Baud now declares he will continue his good work by post, free."

## THE USES OF CONTROVERSY

By DAVID GOW

*THE ROCK OF TRUTH*, Mr. J. Arthur Findlay's new book, is naturally exciting controversy, for there is so much difference between putting forth well-authenticated facts and expressing opinions, especially on religion, as that is a matter of the emotions rather than of the Reason. It reminds me of the story of a large building, the rooms of which were let out for meetings of various kinds. On one occasion, a visitor to the place enquired about the terrible uproar coming from one of the halls, when it was explained that in that particular room a religious discussion was in progress!

Next to politics, I know of no subject which provokes so much excitement—indeed, I think politics must take second place as a controversial topic. It is plain, then, that Mr. Findlay has produced a *live* book, which is in itself an achievement. It needs a great amount of courage to proclaim one's views if they happen to offend the susceptibilities of those who are easily hurt, or have some partisan position to protect.

Personally, I have long been of opinion that it should be sufficient to announce the facts of Spiritualism and leave the individual to apply the moral for himself, since in each of us is a sense of truth, although usually it is overlaid with false valuations and age-old traditions.

## LORD GREY OF FALLODON

I met the late Viscount Grey of Fallodon but once, although we afterwards corresponded. His second wife, as will be remembered, was the widow of Lord Glenconner and I had frequently met her, as well as Lord Glenconner, in connection with their activities in Psychical Research. I found Lord Grey a man of impressive presence and austere mind, and studied him with attention as the statesman who played so conspicuous a part in the great war. It was clear from my conversation with him that he had no direct interest in psychical matters, although he was good enough to say that he had paid attention to my editorial and other writings in *LIGHT*. There was a sadness about him which I attributed to the terrible ordeal through which he passed after our declaration of war in 1914. Later, I learned that it was at least equally due to the many bereavements he had suffered. Lady Grey was with him at the time. She passed on in 1928, not very long afterwards. If he displayed any interest in the proofs of human survival it was simply, I think, out of regard to her concern with the question. He had but little knowledge of the subject; it did not attract him; his interests lay in other directions, especially in his later years—in the study of bird life, an admirable hobby, which absorbed his attention as politics could never do.

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## SWEDENBORG'S TEACHINGS

By the REV. GEORGE A. SEXTON, D.D., Minister of the New Church, Jersey.

SINCE the appearance in *LIGHT* of my first article on "Swedenborg's Visions," there has been sent to me a cutting from *The Two Worlds* containing a good portrait of Swedenborg and an article, stating that the writer thereof had received from a friend a report of a spiritualistic meeting, in which it is claimed that Swedenborg had spoken through a Medium, and giving a report of what he is supposed to have said. I wish to say that, from a comparison of that article with Swedenborg's own writings, it is absolutely conclusively evident that the conversation reported could not have come from Swedenborg, unless it be the case (which I for one do not believe) that a person in the next world forgets the very fundamentals contained in the work of his earthly life. A man might easily forget small things that he had said or even written, but not such experiences as those through which Swedenborg passed. Yet in this report he is represented as saying that he wishes to correct certain things which he wrote, and then contradicting things which he never said but which a very superficial person reading a few pages of his works with a preconceived idea might jump at as being what he thought he was going to say.

Let us take a few examples. Swedenborg is represented as saying: "My doctrine of correspondence stands." Swedenborg never called the facts that he revealed *his doctrine*. He most particularly asserts that none of the things revealed must be credited to him.

He is represented as saying, with relation to conditions of the after-life revealed: "This was wrong. The life here does not depend upon the belief one had held." This is simply ridiculous as supposed to come from Swedenborg as a correction of his teaching, for one of the things he has most emphatically asserted is that man is not saved by the faith he holds, except so far as the belief is effective in forming character. If the man grows Heavenly in character, he will choose Heavenly conditions; he may even grow Heavenly in character by following an absolutely false creed, in which case the untruths in which he believes will be corrected joyously in the other life when he hears something better; but if, having heard of the glorious truth of the Infinite Love of God, he spurns it because it does not permit him to indulge in a selfish and lustful life, he will thereby put great difficulties in the way of his embracing the Heavenly truth hereafter.

He is represented as saying: "The spirit world I depicted as being very much like this Earth . . . but I taught that this was for a period . . . at the end of that period the soul went to Heaven or Hell . . . this was my mistake; one with the Father in a state of light; the other in a state of darkness and death." There could not possibly be a more ridiculously misleading misstatement of what Swedenborg revealed than that. It is a harking back to the old ideas that Swedenborg's visions were given to correct. It is true that there is a period of preparation, an intermediate state, between the earth and the state of man's becoming his real self, but both Heaven and Hell, like the intermediate state, are solid and real and very like this world—only with certain essential differences. Heaven is not a place of blazing glory and nothing to do; nor is Hell a place of eternal fire, nor darkness and death; except metaphorically and comparatively. Heaven, as described by Swedenborg, is that state in which those who have loved to live busy and useful lives go on being busy and useful; and Hell is that condition in which selfish people can be as happy as possible without injuring each other. Clearly these two sorts of people are both in the world, and clearly they will both seek their own company in the next world, even though the selfishness of the selfish be restrained.

Again, Swedenborg is reported as saying: "All my teachings shut out to a great extent every other religion."

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As we have just shown, Swedenborg's revelation gave even the honest heathen a place in Heaven; and he has shown that all ancient religions were partial expressions of truth adapted to the mentality of the people, and so had a place in the Lord's Universal Church, so far as they contain that which is true. Obviously that which is true is a statement of a fact, and that which contradicts a statement of fact must be an untruth, which would have to be corrected before you could have Heavenly wisdom.

Swedenborg is reported as saying: "To teach God in the way that I did was blasphemy." What is meant by this is not quite clear, but it would be absolutely impossible to have anything more reverential and devotional than Swedenborg's attitude towards God.

And, lastly, he is supposed to have said: "I thought that I alone was given the power of visiting the spiritual world." He told us that every man is a spirit, and that at the beginning every man had open spiritual vision, and that any man might be granted that power at any time if the Lord sees fit; but he warns us (and the article to which I refer is an illustration of this warning), that while evil is so strong in the world, and men so unable to test the identity or quality of any communicator, there is a danger of evil people from the other world using the power to mislead people in this world, which would more than counterbalance the use of open communication now, which is the reason why that power is now so limited.

The point wherein Swedenborg's experiences were absolutely unique was that he was granted this power, not merely to use as a man talking to those in another country, but as he calls himself the servant of Jesus Christ, in connection with the fulfilling of promises that are made in the Gospels, and thus as Christ's prophet of the New Age. That is a serious claim which no honest man dare deny or overlook, and it is for us to confirm it by the study of what he has revealed, along with modern science. I maintain that these two studies taken together absolutely prove Swedenborg's claims to be justified.

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Clairvoyante: Mrs. Esta Cassel.

6.30 p.m.—Mrs. St. Clair Stobart.

Clairvoyante: Mrs. Helen Spiers.

Sunday, Sept. 24th, at 11 a.m. Dr. H. P. SHASTRI

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